BRILL

CHRC 92 (2012) 35–55

Church History
and
Religious Culture
www.brill.nl/chrc

English Secular Clergy in the Early Dominican Schools: Evidence from Three Manuscripts

Andrew Reeves

Abstract

As part of their mission to preach faith and morals, the medieval Dominicans often served as allies of parochial clergy and the episcopate. Scholars such as M. Michèle Mulchahey have shown that on the Continent, the Order of Preachers often helped to educate parish priests. We have evidence that thirteenth- and fourteenth-century Dominicans were allowing parochial clergy to attend their schools in England as well.

Much of this evidence is codicological. Two English codices of William Peraldus's sermons provide evidence of a provenance relating to a parish church: London Gray's Inn 20, a collection of his sermons on the Gospels, was owned by a parish priest, and Cambridge Peterhouse 211, a manuscript of his sermons on the Epistles, contains an act issued by the rector of a parish church. Another manuscript of Peraldus's sermons contains synodal statutes. As the Order of Preachers was outside of the diocesan chain of command, these statutes point to the use of these sermons by those who were subject to the episcopate.

Since the Dominicans were normally forbidden from sharing their model sermon literature with secular clergy, these codices suggest a program on the part of the English province of the Order of Preachers to make sure that diocesan clergy could attend Dominican schools in order to gain the skills necessary to preach the basic doctrines and morals of the Christian faith to England's laity.

Keywords

Sermons; Dominicans; pastoralia; pastoral care; pastoral literature; sermon collections; England; Middle Ages; preaching; confession; codicology; parish priests; schools; clerical education

As cliché has it, the Church as an institution sought to bring a basic level of pastoral care to all members of its lay flock in the wake of the Fourth Lateran Council of 1215.[1] In addition to requiring that all Christians, lay or clerical,

[1] Peter Biller's summation of this commonplace is "1215 and all that." Introduction to *Handling Sin: Confession in the Middle Ages*, ed. Peter Biller and A.J. Minnis (Rochester, NY,

© Koninklijke Brill NV, Leiden, 2012

DOI: 10.1163/187124112X621257

participate at least once a year in the sacraments of penance and the Eucharist, the canons of the Council mandate that bishops either provide their lay flocks with the "nourishment of God's word" or that they appoint "men mighty in word and deed" to do so.[2] In England, as in much of the rest of western Christendom, this mandate found expression in legislation from the episcopate requiring that parish priests frequently preach Christian doctrine and morals to their parishioners.[3]

For a thirteenth-century parish priest to be up to this task of preaching, he would have to be conversant with recent articulations of how the Church understood the Sacraments, the Virtues and Vices, and other fundamental tenets of the Christian faith.[4] Although the level of schooling available to secular clergy in western Christendom had been increasing since the eleventh century, by the early thirteenth century the ignorance of the parish priest was still proverbial.[5] Gerald of Wales, for example, delighted in pointing out the

---

1998), p. 30. On the practice of confession among Christian laypeople following Lateran IV and the pastoral literature meant to assist clergy in the administration of confession, see Joseph Goering, 'The Internal Forum and the Literature of Penance and Confession,' *Traditio* 59 (2004), 175–227.

2) Canons of Fourth Lateran Council, in *Decrees of the Ecumenical Councils*, trans. and ed. Norman P. Tanner, 2 vols. (Washington, DC, 1990), 1: 230–271, c. 10.

3) See most recently Andrew Reeves, 'Teaching the Creed and Articles of Faith in England: 1215–1281,' in *A Companion to Pastoral Care in the Late Middle Ages (1200–1500)*, ed. R.J. Stansbury (Leiden, 2010), pp. 41–72, Catherine Rider, 'Lay Religion and Pastoral Care in Thirteenth Century England: The Evidence of a Group of Short Confession Manuals,' *Journal of Medieval History* 36 (2010), 327–340, and, on Europe as a whole in this period, Norman Tanner and Sethina Watson, 'Least of the Laity: The Minimum Requirements for a Medieval Christian,' *Journal of Medieval History* 32 (2006), 395–423.

4) D.W. Robertson, 'The Frequency of Preaching in Thirteenth Century England,' *Speculum* 24:3 (1949), 376–388, here 379.

5) On the general educational attainment or lack thereof of the thirteenth-century parish priest, see especially Joseph Goering, 'The Changing Face of the Village Parish II: The Thirteenth Century,' in *Pathways to Medieval Peasants*, ed. J.A. Raftis (Toronto, 1981), pp. 323–333, here p. 329, Goering, 'The Thirteenth-Century English Parish,' in *Educating People of Faith: Exploring the History of Jewish and Christian Communities*, ed. John Van Engen (Grand Rapids, 2004), pp. 208–222, here pp. 211–212, C.H. Lawrence, 'The English Parish and its Clergy in the Thirteenth Century,' in *The Medieval World*, ed. P. Linehan and J. Nelson (London, 2001), pp. 648–670, here p. 662, and Leonard Boyle, OP, 'Aspects of Clerical Education in Fourteenth-Century England,' in *The Fourteenth Century*, ed. Paul E. Szarmach and Bernard S. Levy (Albany, 1977), pp. 19–32, here pp. 19–20. See also Franco Morenzoni, *Des écoles aux paroisses: Thomas de Chobham et la promotion de la prédication au début du XIII^e siècle* (Paris, 1995), pp. 137–144.

deficiencies of parish priests, to include the story of a priest who translated the pericope speaking of Christ talking to a *mulier Canaanita* as saying that Christ was speaking to a dog-woman.[6] The institutional Church took several steps to remedy this ignorance, among which were the canons of Lateran III and IV requiring that that cathedral schools have a grammar master with a benefice in order to educate "poor boys" free of charge or for a substantially reduced fee.[7] Nevertheless, throughout the course of the thirteenth century, a substantial gulf remained between the educational attainments of the parish priest and the requirements that the Christian laity receive moral and doctrinal preaching.

The men of the mendicant orders often helped to meet the demand for Christian preaching from those with theological training. The Order of Preachers in particular provided a cadre of well-trained preachers as well as the educational framework to carry out this training. St. Dominic himself had set out to poach the best and brightest scholars from Paris and Bologna for the Order shortly after its foundation.[8] Once such qualified scholars had been recruited, the order quickly established a system by which each convent had a *schola* in which friars who had completed their novitiate studied the theology texts of the universities and cathedral schools: the Bible, the *Sentences* of Peter Lombard, and the *Historia scholastica* of Peter Comestor.[9] The house of St. Jacques in Paris, and then the houses in Oxford, Montpellier, and Bologna eventually became *studia generalia*, centers for advanced study on the part of those friars who had mastered their earlier training.[10] Most Dominican friars, however, came from the ranks of what would later be known as the *fratres communes*, those who had received a thorough educational grounding for preaching, but had never gone on to the *studia*.[11]

---

6) Gerald of Wales, 'Gemma ecclesiastica,' in *Giraldus Cambrensis opera*, vol. 2, ed. J.S. Brewer (London, 1862), p. 341.

7) Canons of Third Lateran Council, in *Decrees of the Ecumenical Councils*, 1: 211–225, c. 18; Canons of Lateran IV, c. 11.

8) On the Dominican schools of the thirteenth and early fourteenth centuries, see M. Michèle Mulchahey's *"First the Bow is Bent in Study …": Dominican Education Before 1350* (Toronto, 1998), which has superseded all previous studies on the subject.

9) On the *scholae* and *studia* of the friars, see primarily Mulchahey, *First the Bow* (see above, n. 8), pp. 130–140 and Leonard Boyle, OP, 'Notes on the Education of the *Fratres communes* in the Dominican Order in the Thirteenth Century,' in *Xenia Medii Aevi Historiam Illustrantia oblata Thomae Kaeppeli O.P.*, ed. Raymond Creytens and Pius Künzle (Rome, 1978), pp. 249–267.

10) On the evolution of Dominican *studia generalia*, see Mulchahey, *First the Bow* (see above, n. 8), pp. 351–396.

11) Boyle, '*Fratres communes*' (see above, n. 9), 253–254.

The historiography of the mendicant orders has traditionally discussed the relationship between parish clergy and their better-educated rivals among the Dominicans in terms of envy, competition, and mutual suspicion.[12] We encounter competition over offerings, the right to hear confession, and in whose cemeteries laypeople would be buried. Contemporary accounts such as Matthew Paris's sniping at the Orders of Friars Preachers and Minor demonstrate that such a narrative has at least some basis in fact.[13]

These conflicts, however, tell only a small part of the story. The Dominican (and Franciscan) friars prospered because they filled a particular niche in western Christendom of the early thirteenth century: there existed a strong demand for trained preachers on the part of those who wanted to take a greater part in the life of the Church than non-participatory attendance at the Eucharist.[14] The authorities of England's Church realized the valuable role played by the friars and welcomed their activities.[15] Bishop Peter des Roches brought the Dominican friars to England in 1221 and by 1224 was allowing both the Dominicans and Franciscans to hear confessions and assign penances in his diocese of Winchester.[16] Bishop Roger Bingham ordered that parochial clergy receive the Friars Preachers and Minor "with all reverence" in his Salisbury statutes issued between 1238 and 1244.[17] So too did Robert Grosseteste, Bishop of Lincoln from 1235 to 1253 and zealous Church reformer,

---

12) For a good outline of the traditional accounts of poor relations between secular clergy and the mendicants, see C.H. Lawrence, *Medieval Monasticism: Forms of Religious Life in Western Europe in the Middle Ages*, 3rd ed. (Harlow, 2001), pp. 264–268. For an account of these conflicts between Dominicans in particular and parochial clergy in England, see William A. Hinnebusch, OP, *The Early English Friars Preachers* (Rome, 1951), pp. 318–328.

13) On Matthew Paris's attitude towards the mendicants, see Williel R. Thomas, 'The Image of the Mendicants in the Chronicles of Matthew Paris,' *Archivum Franciscanum Historicum* 70 (1977), 3–34.

14) On this demand by the laity at the start of the thirteenth century, see, for example, Lawrence, *Medieval Monasticism* (see above, n. 12), pp. 239–241. On religious life in late twelfth- and early thirteenth-century England, see especially Robert Bartlett, *England under the Norman and Angevin Kings* (Oxford, 2000), pp. 442–481.

15) On the relations between the Dominicans and the English episcopate in the thirteenth century, see Hinnebusch, *Early English Friars* (see above, n. 12), pp. 442–457.

16) Nicholas Vincent, *Peter des Roches: An Alien in English Politics, 1205–1238* (Cambridge, 1996), p. 234; Maurice Powicke and Christopher Cheney, eds., *Councils and Synods, with other Documents Relating to the English Church, II: AD 1205–1313*, 2 vols. (Oxford, 1964), 1: 133.

17) '… cum omni reverentia,' Powicke and Cheney, *Councils and Synods* (see above, n. 16), 1: 386.

eagerly seek out the aid of the Dominicans in his own pastoral mission, advising other bishops to do so as well.[18]

On the Continent, we see other examples of episcopal encouragement of co-operation between mendicants and secular clergy, and, more particularly, between parochial clergy and the Order of Preachers. To augment their ongoing efforts to ameliorate clerical ignorance, bishops began turning to the Dominicans, who would allow secular clergy to attend their schools.[19] In 1221, Conrad of Scharfeneck, Bishop of Metz, encouraged the Dominican friars to establish a convent in Metz so that they might establish a school that would provide education not only for the friars, but also for secular clergy.[20] In 1256, St. Thomas Aquinas argued that the Dominicans were providing the necessary schools of theology that, although mandated by the Lateran Councils, had not been forthcoming.[21] So too did the Bishop of Liège request that the Order of Preachers come to his diocese in order to teach theology throughout his diocese, and in 1245, the Duchess of Bourgogne requested in a letter to Pope Innocent IV that parochial clergy attending school in the Dominican convent of Dijon be allowed to do so while drawing on their income from their benefices.[22]

This particular aspect of cooperation between the Dominicans and parish clergy is well attested on the Continent; we have less evidence for such activity in the Order's English province, especially in the years of the thirteenth and fourteenth centuries. Part of the reason for this lack of evidence, of course, is the destruction wrought on the documents of all of the religious orders during the Dissolution. We do, however, have some evidence of this same sort of cooperation in England, and, more specifically, evidence that the Dominicans allowed parochial clergy to attend their schools and shared their model sermon collections with those same parish priests.

---

18) Grosseteste is best known for his relationship with the Franciscans, but he enjoyed warm relations with the men of the Dominican order as well. For Grosseteste's relationship with the mendicants, see James McEvoy, *Robert Grosseteste* (Oxford, 2000), pp. 51–61. For his relationship with the Dominicans in particular, see Hinnebusch, *Early English Friars* (see above, n. 12), p. 453.

19) Hinnebusch, *Early English Friars* (see above, n. 12), p. 337.

20) Mulchahey, *First the Bow* (see above, n. 8), p. 50.

21) Ibid., p. 51.

22) Ibid., p. 52.

The Nature of the Evidence

This evidence is codicological. Three codices of English provenance containing the sermons of William Peraldus show characteristics that point to Dominicans and their educational system in addition to characteristics showing them to have been owned by parochial clergy. Model sermon collections were a key component of a Dominican education that consisted of both texts and practices. The training of a Friar Preacher would involve a new friar sitting in on sermons and taking notes on their style and content.[23] During this training, the Master of Students would give the friars assigned times for preaching model sermons and point them to the appropriate teaching aids.[24] Eventually, after a period of rigorous training, the friar would receive a license to preach.[25] This training involved both the practical observation of a sermon and the use of model sermons, which were often redacted from the notes of famed preachers and then polished and prepared for circulation. These sermons, usually organized in a collection based on the liturgical year (*sermones de tempore*) or the feasts of various saints (*sermones de sanctis*), would provide a friar with an idea of what a good sermon should look like.[26] Such collections, held in the libraries of Dominican convents, usually represented the work of the most famous preachers of the order: Jordan of Saxony, Hugh of St-Chere, William Peraldus, and Giordano of Pisa are among only a few of the many preachers whose sermon collections enjoyed a broad circulation.[27]

The three codices we are discussing all contain model sermons by William Peraldus, a friar famed both for his preaching and for his *summae* that he wrote on the Virtues and the Vices. We know little of his life. Attached to the convent of Lyon, he was an active preacher both at that convent and in the area of Vienne. By the middle of the thirteenth century, he had become prior of the convent in Lyon.[28] He was already renowned for his preaching within

---

23) Ibid., pp. 184–193.
24) Ibid., pp. 188–193.
25) Ibid., pp. 286–287.
26) On the compilation and circulation of the model sermon, see Mulchahey, *First the Bow* (see above, n. 8), pp. 419–421.
27) For some of the most significant collections of Dominican sermons, see Jean Longère, *La prédication médiévale* (Paris, 1983), pp. 110–122, and Mulchahey, *First the Bow* (see above, n. 8), pp. 423–447.
28) A. Dondaine, 'Guillaume Peyraut; vie et œuvres,' *Archivum Fratrum Praedicatorum* 18 (1948), 162–236, here 173.

his lifetime, being warmly mentioned as a preacher by such leading lights as his confrère Étienne de Bourbon and Fra Salimbene of the Order of Friars Minor.[29] William composed his model sermons on the Gospels sometime before 1259, and those on the Epistles between 1240 and 1245.[30] The surviving lists of orders from Parisian stationers show that his work was in great demand in Paris in the second half of the thirteenth century, and since Paris was something of an international "clearing house" for the transmission of model sermon literature, these sermons spread throughout western Christendom.[31]

Three manuscripts of Peraldus's sermons of English provenance suggest that they were owned by parish priests who had been to Dominican *scholae* or *studia generalia*. These manuscripts are London, Gray's Inn MS 20, Cambridge, St. John's College MS 62, and Cambridge, Peterhouse College MS 211. Two of these codices, Gray's Inn MS 20 and Peterhouse MS 211, contain the complete cycle of William Peraldus's sermons on the Gospels and Epistles, respectively. St. John's MS 62 has a great many of Peraldus's sermons on both the Gospels and Epistles in addition to various other *pastoralia*. Gray's Inn MS 20 and St. John's MS 62 date from the second half of the thirteenth century, while Peterhouse MS 211 dates from the early fourteenth century.[32] The content of

---

29) Ibid., 170–175.

30) There is no modern critical edition of these sermons. They are printed in *Guilielmi Alverni … opera omnia* (1674, facsimile repr. Frankfurt, 1968), and were erroneously attributed to William of Auvergne on the basis of these sermons' attribution to a "William of Paris" in certain of the manuscripts, although Dondaine has shown conclusively that they are in fact the work of Peraldus. The primary weakness of the printed collection is that it has fewer of Peraldus's sermons than appear in the manuscripts: The manuscripts of William's sermon collections contain two hundred forty-seven or two hundred fifty sermons, whereas the printed edition contains only ninety-three. Dondaine, 'Guillaume Peyraut' (see above, n. 28), 199–207.

31) On Peraldus's presence on the order lists of Parisian stationers, see David L. d'Avray, *The Preaching of the Friars: Sermons Diffused From Paris Before 1300* (Oxford, 1985), p. 275. Although d'Avray, *Preaching*, pp. 180–203, has noted that Paris was something of a "nerve center" for the distribution of mendicant preaching, Mulchahey, *First the Bow* (see above, n. 8), p. 425, has nuanced this portrayal somewhat, noting that among the Dominicans, model sermon distribution was somewhat decentralized.

32) For a description of Gray's Inn MS 20, see Neil Ker, *Medieval Manuscripts in British Libraries*, 5 vols. (Oxford, 1969–2002), 3: 64–65. The best descriptions of MSS St. John's 62 and Peterhouse 211 are still found in the manuscript catalogues, M.R. James, *A Descriptive Catalogue of the Manuscripts in the Library of St. John's College, Cambridge* (Cambridge, 1913), pp. 82–86, and M.R. James and J.W. Clark, *A Descriptive Catalogue of the Manuscripts in the Library of Peterhouse* (Cambridge, 1899), pp. 252–255, respectively.

each codex suggests a connection to the Dominicans and their educational system, but certain characteristics of the codices and their contents suggest ownership by secular clergy, if not parish priests.

Cambridge St. John's MS 62

Cambridge St. John's MS 62 shows evidence that a parish priest who had attended a Dominican school possessed it. Besides the sermons of Peraldus, the codex contains a great many texts that would be associated with Dominican schools. Most of these texts are pastoral in nature.[33]

Its contents are as follows:

a) fols. 1–8^{r}: Robert Grosseteste, *Templum Dei*.[34]
b) fols. 8^{v}–9^{v}: Caesarius of Arles, *De decem preceptis et decem plagis Aegypti*.[35]
c) fols. 9^{v}–10ra: Short text on the appearance of Christ after the resurrection. Inc. "Decies post resurrectionem suam …"
d) fol. 10^{r}: Selections from Hrabanus Maurus, *De universo*.[36]
e) fol. 10^{r}–10^{v}: Sermon on Palm Sunday.
f) fols. 11–23: Epiphanius Hagiopolita, *De natura animalium*.[37]
g) fols. 24–69^{r}: Sermons *de tempore* on the Gospels, primarily those of William Peraldus.[38]
h) fol. 69^{r}: Four *exempla* written in a thirteenth-century *Anglicana*.
i) fols. 70^{r}–76^{v}: Sermons *de tempore*.

---

33) On the nature of the pastoral literature circulating in western Europe in the wake of Lateran IV, see Leonard Boyle, OP, 'The Fourth Lateran Council and Manuals of Popular Theology,' in *The Popular Literature of Medieval England*, ed. Thomas J. Heffernan (Knoxville, 1985), pp. 30–43.

34) This text is edited by Joseph Goering and F.A.C. Mantello (Toronto, 1984).

35) Attributed to Augustine, *Patrologia Latina* 39, cols. 1783–1786. Morton W. Bloomfield et al., *Incipits of Latin Works on the Virtues and Vices, 1100–1500 A.D.: Including a Section of Incipits of Works on the Pater Noster* (Cambridge, Mass., 1979), no. 3260.

36) The full text of *De universo* is printed in *PL* 111, cols. 9–614. St. John's MS 62 contains only very short extracts.

37) See Jacqueline Hamesse and Slawomir Szyller, eds., *Repertorium initiorum manuscriptorum Latinorum medii aevi*, 4 vols. (Louvain-la-Neuve, 2007), 2: 646, no. 20765.

38) For a guide to the *themata* and incipits of Peraldus's sermons, see J.B. Schneyer, *Repertorium der lateinischen Sermones des Mittelalters, für die Zeit von 1150–1350*, 11 vols. (Munster, 1969–1990), 2: 533–566. All subsequent sermons *de tempore* are either anonymous or those of William Peraldus.

j) fol. 76va: *Quindecim signa ante diem iudicii*.[39]
k) fol. 76^{vb}: Short treatise explaining the movements of a priest during the Mass. Inc. "Mutatio presbyteri ad missam, scilicet de dextera parte …"
l) fols. 77–104: Sermons *de tempore*.
m) fol. 105: *Tractatus super oratione Dominica* (*Distinctio huius orationis Pater noster*).[40]
n) fol. 106^{v}: Commentary on the Apostles' Creed. Inc.: "*Credo in Deum*. Credendo diligo Deum …"
o) fols. 107^{v}–111^{r}: Synodal statutes issued in 1257 by Giles of Bridport, Bishop of Salisbury.[41]
p) fol. 111^{r}: Statutes on tithes issued by Archbishop Boniface of Savoy, 1249 × 1269.[42]
q) fols. 111^{v}–114^{r}: Sermons *de tempore*.
r) fols. 114^{v}–116: Robert Grosseteste, *De modo confitendi*.[43]
s) fols. 117^{r}–119^{v}: Alexander of Stavensby, *De penitentia*.[44]
t) fols. 119^{v}–120^{r}: Treatise on the Articles of Faith. Inc. "Scriptum est in apocalypsum, *Ecce vicit leo de tribu Iuda aperire librum et solvere septem signacula eius* …"
u) fols. 120^{r}–122^{r}: Selections from Bartholomew of Exeter, *Penitentiale*.[45]
v) fol. 122^{rb}: *De apparitione Christi in die resurrexionis*. Inc. "Notandum quod Dominus in prima die resurrectionis quinquies legitur aparuisse …"
w) fols. 122^{r}–124: Notes on various aspect of the mass, a *quaestio* on the Trinity, explanations of theological vocabulary, etc.
x) fol. 125^{r}: Two sermons *de tempore*.

---

39) See Lorenzo DiTomasso, 'Pseudopigripha Notes II: 3. The Contributions of the Manuscript Catalogues of M.R. James,' *Journal for the Study of the Pseudopigripha* 18:2 (2008), 83–160, here 132.
40) See Bloomfield, *Incipits* (see above, n. 35), no. 9243.
41) Printed in Powicke and Cheney, *Councils and Synods* (see above, n. 16), 1: 551–567.
42) Printed in ibid., 2: 794–797.
43) For the edition of and study on this text, see Joseph Goering and F.A.C. Mantello, 'The Early Penitential Writings of Robert Grosseteste,' *Recherches de théologie ancienne et médiévale* 54 (1987), 52–112. On pastoral and catechetical aspects of this text, see Catherine Rider, 'Lay Religion and Pastoral Care in Thirteenth Century England: The Evidence of a Group of Short Confession Manuals,' *Journal of Medieval History* 36 (2010), 327–340.
44) Printed in Powicke and Cheney, *Councils and Synods* (see above, n. 16), 1: 220–226.
45) Edited in Adrian Morey, *Bartholomew of Exeter: Bishop and Canonist* (Cambridge, 1937), pp. 175–300.

y) fol. 125va: Treatise on the Articles of Faith. Inc. "Duodecim sunt articuli fidei. Primus est fides sancte trinitatis …"
z) fols. 125^{v}–126^{r}: Treatise on penance. Inc. "Que sunt vincula quibus Dominus ligavit hominen furiosum …"
aa) fol. 126: Treatise on the degrees of kinship. Inc. "Hoc loco necessarium est exponere quemadodum gradus congnationis invenietur …"
bb) fol. 126^{v}: Treatise on Friday fasting. Inc. "Oportet nos plus ieiunare in sexta feria …" Also appears in lower margin of fols. 123^{r} and 143.
cc) fol. 127: *Vindicta Salvatoris*.[46]
dd) fols. 129–135: A *Vita* of St. Edmund of Abingdon.[47]
ee) fols. 136–141: Sermons *de tempore*.
ff) fol. 142: Notes on Book 4 of Peter Lombard's *Sentences*.
gg) fol. 143^{r}: Note on Friday fasting as on fol. 126^{v}.
hh) fol. 143^{v}: *Tractatus de donis Spiritus Sancti et de eorum fructibus* (*Peccata in Spiritum Sanctum*).[48] Notes on the crucifixion, the Virtues and Vices, the Sacraments, the Creed, etc.
ii) fol. 144: Notes on excommunication, Alexander Stavensby's *De penitentia* as on fol. 117.
jj) fol. 145: Commentary on the canon of the Mass.
kk) fol. 146^{r}: *Quindecim signa ante diem iudicii* as on fol. 76va.
ll) fols. 146^{v}–147^{v}: Pseudo-Ovid, *De mirabilibus mundi*.[49]
mm) fols. 146–147: Various notes, a charm against toothache, memorial verses, and a brief explanation of Arabic numerals.

All of these texts are quite useful for a cleric preaching and otherwise exercising the cure of souls. Robert Grosseteste's *Templum Dei* outlines the Virtues and Vices, the Articles of Faith, and the Sacraments of the Church as well as the administration of confession and penance. His *De modo confitendi* primarily serves as a guide for a priest to conduct a confession.[50] The codex contains a short treatise on the administration of confession by Alexander Stavensby,

---

46) See DiTomasso, 'Pseudopigripha Notes' (see above, n. 39), 132. Folio 128 originally came from the first quire and was only later moved to its current position.
47) Printed in Wilfrid Wallace, *Life of St. Edmund of Canterbury From Original Sources* (London, 1893), pp. 589–612.
48) Bloomfield, *Incipits* (see above, n. 35), no. 5514.
49) Edited by M.R. James, 'Ovidius de mirabilibus mundi,' in *Essays and Studies Presented to William Ridgeway*, ed. E.C. Quiggin (Cambridge, 1913), pp. 286–298.
50) Rider, 'Lay Religion' (see above, n. 43), 330–331.

Bishop of Coventry and Lichfield from 1224 to 1238.[51] It also contains a short précis of Bartholomew of Exeter's *Penitentiale* as well as several anonymous guidelines to administering the sacrament of penance and various short works on the Creed and Articles of Faith. Such treatises often served as the backbone of a Dominican education meant to equip a brother in the exercise of the *cura animarum*. This sort of more basic *pastoralia* covering such foundational doctrines as the Lord's Prayer and the Creed and Articles of Faith would often serve the needs of the *fratres communes*. Brother Elias de Ferreriis, for example, composed a short treatise outlining the Creed, the Ten Commandments, the Lord's Prayer, the Sacraments, and the Virtues and Vices when he served as prior to the Dominican Order's Toulouse province from 1324 to 1337.[52] This treatise served as a training manual for the *fratres communes* of that province. In England, we see several such texts, such as Simon of Hinton's *Summa iuniorum*, which covers the Articles of Faith, the Lord's Prayer, and the Virtues and Vices.[53] Father Boyle's study of one particular Dominican codex, London, British Library Additional MS 30508, shows us a typical product of this sort of education: While the technical and canon-legal *Summa de paenitentia* of Raymond of Pennafort makes an appearance, it does so in short extracts, and it shares a codex with a précis of the *Summa iuniorum* as well as shorter texts on the basics of Christian doctrine.[54]

At least part of St. John's MS 62 probably originated from the notebook of a student in a Dominican *schola*: the eighteenth and final quire (fols. 142–147) was probably an independent notebook before getting bound up into the end of the codex. A great many books in the Middle Ages often existed as unbound quires, most of which have disintegrated: we mainly know of these

---

51) On Alexander Stavensby's life and career, see Nicholas Vincent, 'Master Alexander Stainsby, Bishop of Coventry and Lichfield, 1224–1238,' *Journal of Ecclesiastical History* 46:4 (1995), 615–640.

52) M. Michèle Mulchahey, 'More Notes on the Education of the *Fratres communes* in the Dominican Order: Elias de Ferreriis of Salagnac's *Libellus de doctrina fratrum*,' in *A Distinct Voice: Medieval Studies in Honor of Leonard E. Boyle, O.P.*, ed. Jacqueline Brown and William P. Stoneman (Notre Dame, 1997), pp. 328–369, here p. 333.

53) On the *Summa iuniorum*, see Mulchahey, *First the Bow*, 12, and Susan Michele Carroll-Clark, 'The Practical Summa *Ad instructionem iuniorum* of Simon of Hinton, O.P.: Text and Context' [Ph.D. diss., University of Toronto], (Toronto: 1999).

54) Leonard E. Boyle, OP, 'Notes on the Education of the *Fratres communes* in the Dominican Order in the Thirteenth Century,' in *Xenia Medii Aevi Historiam Illustrantia oblata Thomae Kaeppeli O.P.*, ed. Raymond Creytens and Pius Künzle (Rome, 1978), pp. 249–267.

"paperbacks" from those that survived by having eventually been bound up into codices.[55] The final quire of St. John's MS 62 was just such a notebook: Both its size and the layout of the text demonstrate that it is quite different from the rest of the book. Most of the writing in the codex proper appears in two neat columns of approximately 6 by 18 centimeters in a thirteenth-century *littera textualis*. The text of the final quire, by contrast, covers the entire page in a closely packed *textualis*, with further notes above and below the main body of the text of fol. 142 in an uneven *Anglicana*. Whereas the pages of the rest of the codex measure approximately 23.8 cm × 17.8 cm, the pages of the final quire measure approximately 22 cm × 16.5 cm. It is, moreover, sewn to the previous quire rather than being a part of the binding of the codex as a whole. Finally, the text of the final quire has a less professional, scribal layout than that of the body of the codex. This quire contains notes on Peter Lombard's *Sentences*, which was both the theological textbook of the Middle Ages and also the principal text of Dominican education until it was superseded by the work of Aquinas.[56]

The final quire's notes on Arabic numerals also suggest the education system of the Order of Preachers. A key element of Dominican education was a wide variety of reference tools to be able to find one's way through a text, such as indices, concordances, tables of contents, and the like.[57] Arabic numerals arrived in Western Europe in mathematical works starting from the tenth century; over the course of the thirteenth century, they came to replace Roman numerals in foliation, line numbers, and virtually all finding aids save for concordances.[58] The main use of Arabic numerals was for school texts like those of Dominican education.

Although this quire had a separate existence as a notebook, it also has materials that relate it to the rest of the codex. *Quindecem signa ante diem iudicii* appears on fol. 146^{r} in the same handwriting as the rest of that quire. It also appears in the body of the codex on folio 76va, where it is in the same arrangement of two columns in a professional, scribal hand. Alexander Stavensby's treatise on confession likewise appears both in the final quire and in the body of the codex, as does a short collection of notes on fasting on

55) John Shinners, 'Parish Libraries in Medieval England,' in *A Distinct Voice*, ed. Brown and Stoneman (Rome, 1977), pp. 207–230, p. 219.

56) Mulchahey, *First the Bow* (see above, n. 8), pp. 134–138.

57) Mulchahey, *First the Bow* (see above, n. 8), pp. 521–526.

58) Richard H. and Mary A. Rouse, *Preachers, Florilegia, and Sermons: Studies on the* Manipulus florum *of Thomas of Ireland* (Toronto, 1979), p. 33.

Friday. Apart from its final quire, the codex appears to have been professionally prepared and drawn up at the same time, as attested by the neat layout of the columns, the professional quality of the book hand, and the catchwords found throughout.[59]

This combination of a notebook and codex suggests that the materials written in the final quire were written by the owner of the codex who had himself attended a Dominican school. Much that was written by priests was of the sort of quality that one would expect from one both literate but untrained as a scribe; the final quire seems to be one such work. After he had taken these notes himself, the maker of the quire may have had the rest of the codex professionally prepared based on both the texts that we see in the notebook and also the exemplars of Dominican sermons to which he would have had access.[60]

While much of this codex suggests a Dominican education, another aspect of the text could relate it to either the Order or Preachers or the life of the parish priest. It contains Alexander Stavensby's treatise on confession. Although Bishop Stavensby wrote his treatise to be distributed to and copied by parish priests, he was closely associated with the Order of Preachers by contemporaries. Early Dominican stories say that St. Dominic himself had attended his lectures when he was a theological master on the Continent.[61] Whatever the truth of the legends, it is highly likely that Alexander served as a teacher for St. Dominic's newly-established order in the 1220s.[62] These connections continued and deepened when his brother Richard joined the Dominican order after resigning all of his benefices in 1232.[63]

While many of these texts show a relation to the Order of Preachers, and some could be used by parish priests and friars, at least one document in the codex is the sort of text that would be used almost exclusively by parish

---

59) Catchwords appear on folios 36^{v}, 46^{v}, 58^{v}, 76^{v}, 88^{v}, 100^{v}, 108^{v}, 116^{v}, 124^{v}, and 136^{v}. On catchwords in the prodcution of manuscripts, see Raymond Clemens and Timothy Graham, *Introduction to Manuscript Studies* (Ithaca, NY, 2007), p. 49.

60) Although for basic notes, most literate priests would often simply write their own texts, by the later Middle Ages, priests were occasionally ordering professionally produced books. Shinners, 'Parish Libraries' (see above, n. 55), pp. 215–216. On the professional book trade that had arisen in thirteenth-century England based on the university at Oxford, see Claire Donovan, *The de Brailes Hours: Shaping the Book of Hours in Thirteenth-Century Oxford* (Toronto, 1991), pp. 9–24.

61) Vincent, 'Master Alexander Stainsby' (see above, n. 51), 620–621.

62) Ibid., 621–622.

63) Ibid., 617.

priests. Folios 107–110 contain the synodal statues of Giles of Bridport, Bishop of Salisbury from 1257 to 1262. In the thirteenth century, the diocesan synod served as a means for the episcopate to make sure that parochial clergy were receiving the institutional directives of the Church. Priests were required to attend annual or semi-annual synods and to take copies of the synodal statutes with them back to their parishes. Most all of the content of episcopal *synodalia* concerns the priest's pastoral activities and the day to day business of life in a parish. This content is explicitly addressed to parochial clergy.[64] It is thus unlikely for such a document to be of use to a Dominican friar or convent, especially since the Dominicans were exempt from the normal diocesan chain of command and would thus have little need of the statutes governing the life of the parish. A bishop's synodal statutes in a codex provide a strong indicator that its user would be a parish priest rather than a mendicant friar.

London, Gray's Inn MS 20

The second codex of the sermons of Peraldus to show that it may have been owned by a parish priest is London, Gray's Inn MS 20. This manuscript is a collection of Peraldus's sermons on the Gospels, along with a few lines of verse on the last folios.[65] A note on fol. 227^{v} indicates that in 1257, John of Stoke, the rector of Twyford and Hundene presented the codex as a gift to the Dominicans of Stafford. A much later note that may also have come from the original codex indicates that the vicar of Breedon-on-the-Hill presented this codex to John Reed, the vicar of Melbourne in 1514. If this note does in fact refer to the codex, it shows that after its initial record as a gift to the Order of Preachers, it shows up again the possession of a vicar who gives it to another

64) On diocesan synods, Cheney's *English Synodalia of the Thirteenth Century*, 2nd ed. (Oxford, 1968) is still a useful source, as are his essays in *Medieval Texts and Studies* (Oxford, 1973). On the development of the diocesan synod through the thirteenth century, see Odette Pontal, *Les Statuts synodaux français du XIII^{e} Siècle*, vol. 1: *Les Statuts de Paris et le Synodal de l'Ouest (XIII^{e} Siècle)* (Paris, 1971), pp. xxv–lxii. For a more recent treatment of episcopal legislation and the evolution of the diocesan synod, see Joseph Avril, 'L'Evolution du Synode diocésain, principalement dans la France du Nord, du X^{e} au XIII^{e} Siècle,' in *Proceedings of the Seventh International Congress of Medieval Canon Law* (Vatican City, 1988), pp. 305–325, and his 'L'Institution synodale et la Législation épiscopale des Temps Carolingiens au IV^{e} Concile du Latran,' *Revue d'histoire de l'Église de France* 89 (2003), 273–307.

65) See Ker, *Medieval Manuscripts* (see above, n. 32), 3: 64–65.

vicar.[66] The first time we encounter the codex it is the possession of a parish priest presented to a Dominican establishment. That a parish priest had owned a codex containing the sermons of a prominent Dominican and then donated it to a Dominican convent suggests both that he may have acquired the codex with Peraldus's sermons in a Dominican school and that this same rector felt enough goodwill towards the Order that he would have presented his own copy to (or commissioned a copy for) its friars. Its place in the book collection of a vicar close to two centuries after being owned by a Dominican convent indicates that it eventually passed into the hands of a priest, which could very easily have happened through the venue of the schools.

Cambridge, University Library, Peterhouse MS 211

The third manuscript of the sermons of Peraldus with connections to the world of the parish is Cambridge, University Library, Peterhouse MS 211. This manuscript contains the sermons of William Peraldus on the Epistles in an early fourteenth-century *littera textualis* with chancery hand characteristics. The front paste-down has a list of debts in kind, primarily in measures of wheat and barley. In addition to this list of debts, the first page has a set of short notes. In the back of the codex is an act (now loose) in which John of Pickering, rector of the Church of Pennington[67] appoints William de Hunmanby

---

66) Ker has suggested that the note might have been pasted in from another manuscript. Ibid., 3: 65.

67) The act refers to John as rector of the church of "Penyngham, archid<iaconatu> honoris Richemund Eboracense diocesa." The only parish of Penningham to which I could find any reference is in Scotland, far removed from the archdeaconry of Richmond. The parish of Pennington in Leicestershire, however, does fall within the boundaries of the archdeaconry of Richmond in the archdiocese of York. The advowson of the parish was granted to the Augustinian priory of Conishead around 1200. Although there is some evidence that a canon of the priory would serve as the rector of the parish (in 1292, for example, we see the prior of Conishead acting as rector in a legal dispute) [William Farrer and J. Brownbill, eds., 'The parish of Pennington,' in *Victoria County History: Lancashire*, vol. 8, British History Online, available at http://www.british-history.ac.uk/report.aspx?compid=53324&strquery=, accessed 24 July 2011], we see reference elsewhere to at least some of the advowsons employed simply as a transferable right of patronage rather than seeing the prior serve as rector. Margaret de Ros, for example, granted one of Conishead's advowsons that she possessed to her nephew Marmaduke of Twenge in fee. *Calendar of Patent Rolls, 1292–1301*, pp. 304–305. It is quite likely that the house would, rather than consistently having a canon serve at the church, use its right of appointment to nominate a rector of the prior's choosing. On the institution of the advowson in general, see Peter M. Smith, 'The

and (another) John of Pickering, rector of the Church of the Holy Cross in York, to serve as his general proctors.[68]

Both the front paste-down and the act in the back of the codex show that it was the possession of a parish priest. Bishops often ordered parish priests to keep important information such as debts, rents, and the like in the blank folios in the front or back of the books owned by the parish church.[69] The debts on the front paste-down as well as the act designating proctors are just the sort of records that would be kept in the books of a parish for safe keeping. The act itself refers to John of Pickering as the rector of a parish church. This same John was probably the codex's owner, keeping his legal records in a readily accessible place.

When combined with other evidence, the act in the back of Peterhouse MS 211 shows that John of Pickering probably went to a Dominican *studium generale*, where he acquired the codex of sermons before returning to serve as a parish priest. John appoints John and William to serve as his proctors on 26 April 1319. Six weeks later, on 6 June 1319, William of Melton, Archbishop of York, dispenses a John of Pickering from requirements of residency in order to attend a *studium generale* for three years.[70] Although this John of Pickering is listed as the rector of Spennithorne, it is quite likely that he is the same John referred to in the act. That the act in which John appoints proctors refers to him as a cleric rather than a priest indicates a cleric in minor orders, and indeed, the dispensation to study from Archbishop Melton states that the rector of Spennithorne is a subdeacon. The appointing of proctors to act on his behalf is exactly the sort of thing a priest would do if he were about to begin a three-year stay in a *studium generale* at the other end of the country. That an act in the archbishop's register has him as rector of Spennithorne while the act in Peterhouse 211 has him as rector of Pennington is not a problem for such a scenario: for a rector to hold multiple parishes was a common phenomenon throughout the Middle Ages, although the rector would be required to appoint

---

Advowson: The History and Development of a Most Peculiar Property,' *Ecclesiastical Law Journal: The Journal of the Ecclesiastical Law Society* 5:26 (2000), 320–339. I am particularly grateful to William Campbell for his thoughts on the identification of Penyngham with Pennington.

68) On the function of proctors in the canon law of the medieval English Church, see R.H. Helmholz, *The Oxford History of the Laws of England*, vol. 1: *The Canon Law and Ecclesiastical Jurisdiction from 597 to the 1640s* (Oxford, 2004), pp. 222–226.

69) Shinners, 'Parish Libraries' (see above, n. 55), p. 209.

70) Rosalind M.T. Hill, ed., *The Register of William Melton, Archbishop of York, 1317–1340*, vol. 1 (Torquay, 1977), no. 19.

a vicar to any of his parishes in which he was not resident.[71] That Peterhouse MS 211 contains the sermons of a Dominican friar suggests that this *studium generale* may have been one of the *studia* of the Order of Preachers, either at Oxford or on the Continent.

After John had finished his time at a *studium* where he doubtless acquired the codex that is now Peterhouse MS 211, he may have returned to one of his parishes. As noted above, the notes in the codex suggest the book of a parish library: John himself may have used the book to preach to his parishioners, or he may even have simply left it in the library of one of his parishes for use by the vicar. At least one feature of the codex suggests not only that its reader may have used Dominican sermons for his preaching, but also that in the schools he had picked up a taste for mendicant preaching in general. Notes on the first folio refer to a sermon "at the Friars Minor," which seems to indicate that the codex's owner was religiously concerned enough to attend and take notes on a sermon by the Franciscans. All told, the contents of John's codex suggest that he was the rector of a parish who had attended a Dominican school, where he obtained a copy of a collection of Peraldus's sermons on the epistles before eventually returning to serve in one of his parishes (or at least providing a book for those serving his parish).

Parish Priests and Dominican Education: The Broader Context

What suggests that these codices were not only the possessions of parish priests, but also came from the Order of Preachers is first and foremost that they contain the sermons of William Peraldus. Although model sermons in general circulated far and wide beyond those who had drawn up the original cycles, the Dominicans were specifically forbidden from sharing their model sermon collections and pastoral literature with anyone besides the Franciscans.[72] Although later in the Middle Ages these texts would have had an increasingly broad circulation, St. John's MS 62 and Gray's Inn MS 20 both date from the years that are very close to the original composition of these sermons. Peterhouse MS 211 dates from close to six decades after the composition of the sermons (its *terminus post quem* is 1319, the date of the act). As such, it is highly unlikely these codices would have been owned by any clergy outside of those of the Order of Preachers unless there had been a concerted effort to share these

71) Lawrence, 'The English Parish' (see above, n. 5), pp. 657–658.
72) Mulchahey, *First the Bow* (see above, n. 8), pp. 422–423, n. 59.

sermons. These three codices, moreover, are three out of approximately eleven extant manuscripts in English collections of the sermons of Peraldus dating from the century between about 1250 and 1350.[73] The distribution of these codices suggests a province-wide policy of distribution rather than the initiative of men in individual convents. Cambridge, St. John's MS 62 and Cambridge, Peterhouse MS 211 can be traced to the diocese of Salisbury and the archdeaconry of Richmond, respectively. Gray's Inn 20 first appears in the records in Suffolk and then two and a half centuries later shows up in Leicestershire. These locations are spread throughout England.

The venue by which these manuscripts spread was almost certainly Dominican schools. We have noted evidence that on the Continent Dominicans were training parish priests. English parish priests in the thirteenth century often took advantage of the opportunities presented them to study theology in various academic environments. Honorius III's 1219 letter that was later included in Gregory IX's decretals as *Super specula* allowed clergy to study theology in the schools and keep their benefices.[74] An episcopal formulary for the diocese of Salisbury dating from the 1270s and 80s has two forms for the dispensation to attend a school while still holding one's benefice, either one of which may have been used by the owner of St. John's MS 62.[75] Evidence from the later thirteenth century shows that at least some parish priests were taking advantage of the provisions of *Super specula*. Bishops would often dispense rectors for periods of three to five years in order to study and then require them to return to their parish.[76] *Super specula* was followed in 1298 with Boniface VIII's apostolic constitution *Cum ex eo*, which outlined a systematic set of procedures for a priest to receive a university education while drawing income from his cure.[77] Priests frequently took advantage of *Cum ex eo*: Simon of Ghent, Bishop of Salisbury from 1297 to 1315, for example, dispensed a little more than 300 priests from residence in order to attend *scholae* and *studia*.[78] So too does the

---

73) Schneyer, *Reportorium* (see above, n. 38), 2: 542–543, 555.

74) Leonard Boyle, OP, 'The Constitution "Cum ex eo" of Boniface VIII,' *Medieval Studies* 24 (1962), 263–302, here 264–266.

75) *English Episcopal Acta 36: Salisbury: 1229–1262*, ed. B.R. Kemp (Oxford, 2011), 521–522, 535–536.

76) Andrew Reeves, 'Teaching the Creed and Articles of Faith in England: Lateran IV to *Ignorantia sacerdotum*' [Ph.D. diss., University of Toronto], (Toronto, 2009), pp. 84–86.

77) Boyle, 'Cum ex eo' (see above, n. 74), passim.

78) Roy Martin Haines, 'The Operation of the Bonifacian Constitution *Cum ex eo*,' in *Ecclesia Anglicana: Studies in the English Church of the Later Middle Ages* (Toronto, 1989), pp. 138–155, here p. 141. Haines notes that the frequency of bishops dispensing priests to

archiepiscopal register of Richard Melton, who dispensed John of Pickering to study, record numerous instances of clergy being dispensed to study theology in the schools.[79] Many of these dispensations specifically refer to *Cum ex eo*.[80] While the location of *scholae* and *studia* attended is usually unspecified, it is quite possible that, in light of other evidence of parish priests taking part in Dominican education, at least some of these *scholae* or *studia* would have been associated with either the Dominican convents or the *studium* in Oxford.

The sermons of William Peraldus in particular are quite well-suited to the pastoral work of a parish priest. The synodal decrees that we see in England and France over the course of the thirteenth century strongly emphasize that laypeople should be taught the Creed, the Articles of Faith, the Lord's Prayer, and the Virtues and Vices.[81] So too do confessional manuals seek to have priests make sure that their parishioners have a baseline level of doctrine and practice.[82] Peraldus's sermons provide just this sort of information on doctrine and morals. Indeed, one might even call his cycles of sermons *summae* in their own right. He covers the Creed and Articles of Faith explicitly in two of his sermons. In his sermon on the first Sunday after Easter with the *thema* "For whatsoever is born of God, overcometh the world"[83] he outlines all twelve of the Articles of Faith. He discusses both the Articles of Faith and Christian

---

study under the provisions of *Cum ex eo* rose through the first half of the fourteenth century but then declined over the course of the later Middle Ages. See especially pp. 144–153.

79) *Register of William Melton*, vol. 1, nos. 5, 16, 19, 22, 26, 70, 90, 168, 291, 405. David Robinson, ed., *The Register of William Melton, Archbishop of York, 1317–1340*, vol. 2 (Torquay, 1982), nos. 8, 34, 100, 101, 115, 119, 126, 129, 150, 158, 159, 166, 186, 189–190, 203, 216, 230–231, 252, 259, 261, 271, 285, 302, 323, 333, 337, 341, 349, 369, 372, 407–408, 440, 449–450, 465, 475, 497, 508, 515–516, 521. Reginald Brocklesby, ed., *The Register of William Melton, Archbishop of York, 1317–1340*, vol. 4 (Woodbridge, 1997), nos. 7, 12, 13, 20, 24, 27, 31, 47–48, 53, 63, 65–66, 75, 87, 91, 95, 140, 126–127, 167, 175, 181, 185–187, 199, 217–218, 225–226, 239, 244, 248, 262, 265–266, 269–270, 300, 307, 328, 330, 337, 342, 346, 348, 350, 363, 368, 370–371, 382, 391, 410, 413, 415, 419, 427, 439, 443–444, 461–462, 464, 483, 493–494, 504–505, 547, 555, 559–560, 567, 580, 586, 588–590, 597, 601, 629, 639, 702, 706, 725–726, 737, 755, 761, 776, 790, 819–820, 859, 861, 877, 895.

80) See, for example, *Register of William Melton*, vol. 2, nos. 119, 150, 285, 508.

81) For French synodal statutes on the teaching of the Creed, see Jean Longère, 'L'Enseignement du *Credo*: Conciles, Synodes et Canonistes mediévaux jusqu'au XIII^{e} Siècle,' *Sacris Erudiri* 32 (1991), 309–342. For English synodal statutes on teaching the Creed, see Reeves, 'Teaching the Creed' (see above, n. 3), passim.

82) Rider, 'Lay Religion and Pastoral Care' (see above, n. 3), 333–339.

83) 1 John 5:4. Peraldus, First Sunday after Easter, 'Omne quod natum est a Deo vincit mundum,' *Guilelmi Alverni opera*, 64a.

morals in his sermon with the *thema* "To Abraham were the promises made and to his seed."[84] In this sermon, when elaborating on the protheme of "But in the church I had rather speak five words with my understanding,"[85] Peraldus explains that those five words are the Articles to be believed, the Ten Commandments to be done, the Seven Deadly Sins to be avoided, the joys of paradise to be desired, and the punishments of the damned to be feared.[86] His sermons also fit in with the mandates of the Church for parish priests to ensure that all laypeople go to confession at least once a year prior to taking the sacrament on Easter. In a sermon on the Third Sunday in Lent he lists all seven of the capital vices as well as those things that motivate a sinner to confess his or her sins and what keeps the sinner from confession.[87] Such a sermon would be quite useful to a parish priest seeking to prepare his parishioners for their Lenten confession. Although medieval preaching often tended to a more catechetical format in Lent and Advent,[88] his sermons throughout Trinity Time also discuss the foundations of the Christian faith. The sermon on the twelfth Sunday after Trinity on 2 Corinthians 3:6, "Our sufficiency is from God," explains what a person must do to be saved: to admit that one cannot be saved by one's own efforts, to trust that God will not abandon the Christian unless the Christian abandons God, and to do good works in order to get God's help.[89] These sermons have a strongly teacherly component, often making use of vivid imagery to get his point across to the audience. In discussing how wonderfully made the human being is, he describes the combination of body and soul as being even more amazing than a fusion of donkey and cow would be.[90] In describing Christ's rescue of the souls of the righteous from the bosom

84) Gal. 3:16. Peraldus, 13th Sunday after Trinity, 'Abrahae dictae sunt promissiones et semini ejus,' *Guilelmi Alverni opera*, 115.

85) 1 Cor. 14:19.

86) Ibid.

87) Peraldus, Third Sunday of Lent, 'Erat Jesus ejiciens daemonium et illud erat mutum,' *Guilelmi Alverni opera*, 227–229.

88) Mary O'Carroll, *A Thirteenth-Century Preacher's Handbook: Studies in MS Laud Misc. 51* (Toronto, 1997), pp. 13–14, 'Preaching for Easter Sunday from MS Laud Misc. 511: Some of its Codicological and Catechetical Implications,' *Medieval Sermon Studies* 45 (2001), 75–88, here 83–86.

89) Peraldus, 12th Sunday after Trinity, 'Sufficientia nostra ex Deo est,' *Guilelmi Alverni opera*, 114–115.

90) "Mirabilior est homo, quam esset quod animal, quod constaret ex bove et asino, utraque enim pars illius esset materialis," Peraldus, 14th Sunday after Trinity, 'Fructus Spiritus est charitas, gaudium, pax, patientia,' *Guilelmi Alverni opera*, 119b.

of Abraham in the harrowing of Hell, he uses an example that would be well-known to a mid-thirteenth-century audience familiar with the debacles of recent crusades. How wonderful it is, writes Peraldus, for a prisoner to be ransomed from captivity among the Saracens. How much more wonderful, then, for a soul to be rescued by Christ from Hell.[91]

Conclusion

Both the Friars Preachers and parochial clergy shared the same mission of the Church, a mission to bring the "nourishment of God's word" to the Christian faithful so as to ensure their salvation. Although the two groups would sometimes come into conflict, the resources of the Order as well as the needs of the parish priests often led the two to cooperate. We know that they were doing so on the Continent. Although the records of England's Dominicans are exiguous, the evidence in these codices shows us that the same policy of allowing parish priests to study in the schools of the Order held in the English province. As such, a lay English parishioner might have an opportunity to hear the sermons of one of the Dominican Order's most famous preachers not only from a visiting friar, but also from the lips of a humble parish priest.

Andrew Reeves
abreeves@troy.edu
Troy University, Augusta, GA

91) Peraldus, Easter Sunday, 'Maria Magdalenae et Maria Iacobi, et Maria Salome,' *Guilelmi Alverni opera*, 245a.